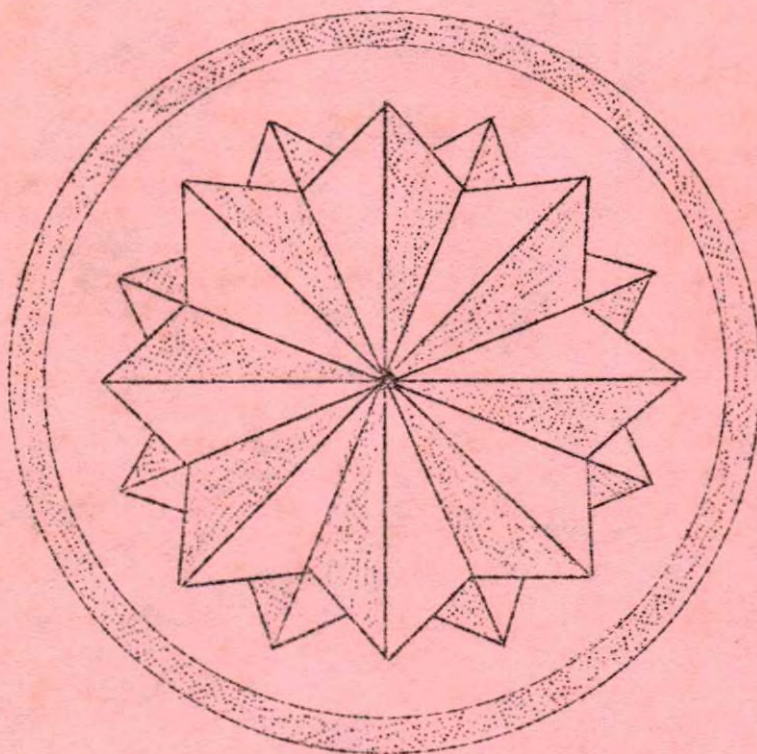


SEANCE MEMORANDA from the

Inner Circle

BSRA NO. 10-C, Part Two of the 1949
Series, Previously Unpublished, March
27, 1949 through April 24, 1949



through Mark Probert, medium

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SEARCH MEMORANDA from the

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through Mark Robert medium

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TRANCE LECTURES

March 27, 1949

Control present, speaking in foreign tongue for a minute or two, then in English:

"I am very sorry to be so rude as to speak in unknown tongue to you, but, my friends, I was not exactly directing my conversation to you, but it was an invocation, a prayer, a calling of the great and wondrous forces of life to be in this group this afternoon. Too little is thought by your world today of the high and most glorious Self. Man is in a perpetual turmoil of physical living. He seems to go ever deeper in the quest of physical living. Now, we do not and have not the right to condemn the way you wish to live. Man, on whatever plane of consciousness, must live according to his own light; but we do hope through such little gatherings as these that we may express an idea that may go beyond this room -- an idea that will be like a little spark of light in the dark jungles of living. In reality, there is no dark jungle, but being caught up in the physical world, the dark jungles are made through entering into the desire body. The physical desire is very necessary to your physical living, but our plea is, do not be lost in it! Spend a little time each day offering prayer to your high and glorious Self -- that is, the God-Self.

"Almost from the time you first entered into the physical world you have been taught that God is many, many miles from you, and that He has all the physical attributes of man. He has not, say we. That you must of course find out for yourself. The God Force is neither wrathful, hateful or vengeful; nor does it consider one man beyond another. Because, my friends, that God Force is not a being -- no, but a wonderful, wonderful Force in action, that exists in all things. But because it is not the policy of the Inner Circle to advise, we merely suggest a hint, a clue. From there you must work your own way.

"All the world is tense today. Great anxiety spreads throughout the world. You are all waiting and expecting new world violence. Perhaps this will come -- but is it intelligent to wait for it with great anxiety and tenseness? We do not think so; so we say, go about your daily living with joy, happiness in your heart, and do not consider such things. Now, I do not advise being like the proverbial bird that buries his head in the sand and say a condition does not exist because you do not see it. But what can you do about it? If you can do anything about it, then put all your energy into doing that thing. If not, then it is not any of your business. If it is not within your ability to do anything, then it is not intelligent to worry about it.

"A great deal of talk appears in your papers and magazines and books and your modern broadcasting systems about the evilness of the times. There is but one thing for you to consider, my friends, and that is developing wisdom, knowledge within yourself, today, at this time. Truly man is vain if he lives in the tomorrows, and shows very poor judgment to live in the yesterdays. So, please -- consider the ever-present now. Try to enjoy the beauty that is here and do not look away from it to see what may happen at a later time. Whatever sort-of physical end you may meet, it makes no difference; because life does not depend upon the body you happen to be in.

"Now, we of the Inner Circle feel that it would be a sensible idea if there were an open forum attitude in these little gatherings, to have those who wish to present a question do so in a concise, brief manner. Now -- so that I may fall in that category -- I had better go."

"Before you go, will you tell us who you are?" asked Irene.

"Always that question of who one is! We, too, have a little policy in the Inner Circle -- and that is, that all new members in the circle must keep out their own personality until they have won favor in the eyes of you people. We have our little vanity, too."

"Then we will just call you 'Mr. X', as we did with Lao-Tse at first," said Irene.

"No, do not bother to call me anything. I have been happy to be here this afternoon and I shall come again."

"What language were you speaking when you first came?"

"It was a very ancient language, used in what you call the Himalaya Mountains. It was used long, long before your continent was settled."

"Is it Sanskrit?" inquired a guest.

"Yes, part of it. Sanskrit is one of the most ancient languages, but there was one more ancient still, called YU. In Sanskrit you have more than the use of only vowel words. This is a vowel language."

"Now, before I go, I want to explain to you who are new here that the painful-looking contortions of this young man's face when a new control takes over are not caused by pain. There is no suffering whatever on his part. We would not consider for a moment carrying on this work if it caused suffering to our 'doorway'. That is man's greatest sin, causing suffering and discomfort to his fellowman. If he does not do that, then he is all right. To do wrong to yourself, -- well, you know best how to handle that, what to do when you cause pain and suffering to yourself. To cause it to someone else is different."

"How would you formulate a definition of wrong? What are the factors that make it wrong?" asked a guest.

"That question, of course you know, is an extremely complicated one and yet a simple one, when you consider the depth of life -- or try to consider it. Wrong -- or what you call good and evil has often been discussed in these meetings before. Wrong, I will only say, is what the consciousness of the individual tells him, or it, is an inharmonious action; then it is wrong to him. Why? Because he has been taught from the time he came into the physical world that it is wrong. Immediate social connections, his environment, has been surrounded by certain laws that say he must or must not do certain things -- but outside of social laws, there is in nature no such thing as good or evil."

"Then it is an individual matter of conscience?"

"Yes -- coupled, of course, with your physical teachings. You believe such and such to be wrong -- but, my friends, believe me -- 'wrong' lies within yourself, the same as 'good'. If you consider a thing right, do it. But before you do, consider your fellowman, your neighbor, your brother; because as sure as you bring suffering to him, it shall return to you in the same degree."

"Then right is a thought or deed in which you harm not your neighbor?"

"That is the personal belief of the Inner Circle, sir. Now, we do not tell you that you must follow this policy -- because that would mean we were telling you to follow our individual path, and that we can not do." Control withdraws.

Control present: "Good afternoon, friends!"

"Oh, it's Professor Luntz," exclaimed Miss Foster

"It is getting so that now - and this may seem odd in a way - but we who are not seen are recognized. So, how are we recognized? By our actions, by our tone of voice, by what we say. And that brings up the question of what our honorable friend of the Inner Circle, Lao-Tse, calls identification of the individual who passes over to the astral world and makes an effort to return to the physical world to communicate with those he loves and has left behind. I need not go into this subject too far, because it, too, has been discussed at great length -- but I do wish you to know this, as our venerable philosopher has said, there is no way of proving identity under what you call psychic phenomena, except by what is said and the general actions of the individual. And it is known by all occult teachers that the consciousness of the medium can react to the familiar motions and activities of any kind of another, and often has done so, because the individual who has been called for from the astral is not available when wanted. So the Self of the medium presents itself as the presence of the one who has passed over, to bring consolation and comfort."

"In your judgment is this justifiable?" questioned a visitor.

"Yes, it is."

"Does this happen often?"

"Yes, quite often; but please do not let this ever dismay or disconcert you at all, because it is a part of nature, of life, of the God Force. And, after all, suppose one of you turned to your neighbor here this afternoon and said, 'Prove to me who you are' -- how are you going to do this? You can say you are so-and-so, that you weigh so much, are of such and such a height, etc., but you are only speaking of the physical body, but as for the voice that comes forth from 'the other side' and says he is so-and-so ---- The High Self, my friends, is nameless. And, after all, all that any of us seek in this life is love, wisdom, harmony -- can you ask for more?"

"What is love?" asked a guest.

"I would say that love is understanding, is compassion because you have understanding. Man, my friends, is progressing, ever growing greater in conscious-

ness, in wisdom. Regardless of his attempts at wholesale murder, you will not destroy your Earth -- because you are not ready; you have not completed the life experience that you need upon this Earth. And I speak of man en masse. Man says, 'I have learned what the force is that holds matter together.' That is fine! All that man learns is necessary for his growth, and no one should ever deny to him his inquisitive nature to dig into life, to find out whatever he finds possible -- because God never denies man knowledge. But because I spent many years studying theology and preaching it, I realize all too well that not humanity, but the bigotry of the churches has held man back. Now, possibly this holding back may be good, because nobody can actually hold back anything of worth. It will come out into the light of love and wisdom. If you are going to say that you either believe or disbelieve in anything, you must first find out all that lies behind that particular thing -- the mechanics of the thing. Do not -- to use your modern phrase - 'fluff' a thing off and say 'That is a lot of nonsense!' Where did you get the wisdom to say that it is a lot of nonsense? You can say to the other, 'I have proved through much study that such and such is the case,' and because you wish that other to understand your viewpoint, show him how you arrived at these conclusions. Nothing is to be gained by snobbery or arrogance.

"There is one good thing my study of theology taught me: to preach, to talk, to hear myself. We all of us have the spark of egotism -- and it is well, because without it we become deflated, neurotic, incapable of living with our fellowman. We want to live in a corner. So, don't do anything to deflate your fellowman. Good afternoon." Prof. Luntz withdraws.

Control: Lao-Tse.

"How do you do! Man, my friends, is weighed down with philosophies. He goes round and round, and round and round, defining one concept after another, hoping eventually to come out of the labyrinth with an intelligent answer. Mr. Layne and Mr. Cruikshank -- I address you two because I know that you feel that I am a hair-splitter. If you start discussing life with us in a philosophical manner, we shall get no particular place -- because you are living in a so-called physical realm and we are living in a so-called spiritual realm. But the two are so closely interblended that, truthfully speaking, one does not know where the one begins and the other leaves off.

"You could say, physically speaking, that the High Self is a manifestation of the physical constituents of the body, brought about by the various chemical actions and reactions throughout the body, causing chemical changes to take place in the physical brain. (I am speaking of the physical body and how possibly it could produce the thing called 'the High Self', and how after it goes through with what you call death or dissolution, nothing else exists.)"

"Would not you say that you are, in your present condition, the High Self?" asked Irene.

"The High Self? The spark, or what remains after physical death? Excuse me just a moment ----- In what you call the Kahuna teachings they speak of the High Self, the Low Self, and the Middle Self. They also speak of the fact that either the High Self or the Low Self can be separated from the Middle Self, leaving the Middle Self to wander around aimlessly."

"What we sometimes call the projection of a double?" inquired Meade.

"Is that possible?" asked Irene.

"Possible? Yes, my good friends, anything is possible, but anything is not probable. Man has that ability because he is not of an ultimate physical nature but is spirit, is consciousness, capable of being able to split himself up into many parts and direct these parts to go out and do his bidding. But why call it the 'Low Self,' or the 'Middle Self' -- except as terms, words? Ultimately -- as far as I personally have been able to find out, the consciousness of the individual is like one pulsation of electricity in the over-all flow of electricity. It is the force that gathers knowledge that is good for itself, for its own existence. So, what good then comes of the High Self associating with the 'Low' or 'Middle' self as separate forces? They are all one -- the High Self. The other that seems to be something separate, something different, is the Force indwelling in the High Self and directing the so-called Low and Middle Selves to do its bidding."

A lady in the group puts a question concerning right and wrong to Lqo-Tse.

"As the man who spoke earlier this afternoon, I place those once more with the Self."

"Do you use that term to indicate the whole entity, physical and spiritual?" asked Meade.

"Yes, I do."

"As it exists -- not in its unfoldment?"

"Man, being an individual, is full of possibilities. As he attains knowledge -- and not universal knowledge, not knowledge that is good for you, but knowledge that is good for him -- he develops what is called the High Self, -- the Divine Spark -- through which he can contact all nature, all that is around him. It is merely to help him to expand his knowledge of creation, of being able to build something more desirous and beautiful. In other words, in the last analysis, it is the Ego speaking again."

"Do you use the term 'Divine Spark' to mean the Monad of the occult Orders?" asked Meade.

"Yes, I do. Now, my friends, would some of you like to ask a question?"

"I heard it stated once that man in his highest state becomes a conscious essence pervading all creation -- is that so?" asked a visitor.

"Of course, sir, I could ask the question -- and it is a legitimate one -- 'what do you mean by essence?' If he is the essence, he must be the essence of the essence, of the essence -- in other words, the ultimate."

"The end?"

"And the beginning. Yes -- and therefore - h-m-h - nothing."

"Lao-Tse, what is your definition of philosophy? But perhaps that is not a question that you would care to answer," said Meade.

"That is a legitimate question. Whether I can answer it is another question. I can only give my own definition, of course. The seeking to know -- and that word 'know' I do not use in the general manner in which it is used. No -- the seeking to know, the 'yes' or the 'no' of whether you exist or not -- do you understand that?"

"The 'I Am' is the only thing we can know?" asked Dr. B.

"Yes."

"Descartes and all of the great thinkers that have come and gone and had their little show, have all asked the same question," remarked Meade.

"You cannot say -- and your present-day science shows that you cannot say 'Nothing' as an ultimate. How can something come out of nothing? Possibly, Dr. B. -- what were you saying last Sunday about --"

"About something acting upon something else and not taking part in that action -- a catalyst?" answered Dr. B.

"Catalyst - a new word!"

"Perhaps we could call it an activator," remarked Dr. B.

"Yes -- I like that word better - activator - the force that causes the force to become a force?"

"There is a parallelism there in the abstract?" said Dr. B.

"Yes, entirely in the abstract. In the book we are writing through this boy we are trying to tell how the life force that is to become the spark in the individual comes into contact with physical chemicals -- or I should say, with the electric field of the life spark, the life force -- finds harmony with those particular chemicals, it starts life there. Its union with the chemicals causes an expansion of the electric field of the chemical. This causes other chemicals that are in harmony with that particular chemical to vibrate and grow excited, and rush out, and go together and blend -- and it spreads like that."

"In other words, like makes like?" asked Dr. B.

"Yes; you will find that is where your catalyst works -- in the electronic field. Do you agree, Doctor?"

"Electronics is a vague sort-of term to me, bordering on the abstract, I think," replied Dr. B.

"You are right; it does border on the abstract -- but it is through the world of the abstract that the physical world manifests itself."

"That's why I asked about the parallelism between catalytic action and

manifestations as we perceive them in the physical. There must be a parallelism; as above, so below," said Dr. B.

"That is true. That is something that cannot be escaped, it must be understood."

"Has the mental a form, or does it take form?" asked Mrs. C.

"There are, my dear lady, many aspects of the mental; and it is according to what you call form. If the consciousness of an individual who is coming upon this physical plane desires a particular kind of body, it builds by creating stresses suitable for physical, chemical vibrations to adhere to."

"Is there a direct parallelism between the physical-chemical body in connection with its functions and the body as a whole?" inquired Dr. B.

"Yes, I would say so, sir. You see, the intelligence that can only be called the 'life spark' -- everything except the being that is going to be in that form lies in that spark. So it must build the kind of stresses that are suited to life in that particular spot. So, as a rule, the Life Force would not try to build a body of a person or animal or insect that could not operate in that particular field. When this happens, it becomes what you call a 'sport' -- a mistake of nature, as you say -- like armless, legless people, or two people joined together as twins."

"Or the four-leaf clover?"

"Yes."

"All governed by law, however?"

"Yes."

"Socrates' statement just before he died -- 'I know nothing' -- then is true?" asked Dr. B.

"Yes -- because in the end there is nothing to know. You see, my friends, how involved we become in discussing life through philosophy?"

"Does the mental absorb anything from the body to form its next vehicle as we pass out of it?" asked Mrs. C.

"No, because it is not really a part of the body. It is like your having today a complicated piece of machinery; you press this button, pull that lever, etc. Are you going to absorb anything from that machine when it rusts and wears out and passes away? No.

"To come back to words -- and it is necessary to use words unless we turn to the sign language: man as a spirit does not need any body to operate in. When he understands life beyond the physical he can project his consciousness into anything, animate or inanimate, and become that thing.

"When, in your Christian Bible, it says 'Man became king upon Earth', that is meant just so. They forgot to leave in the part, however, in which he was also

called a 'king of Life' -- and that does not mean only physical life. Now, if you want to know how the individual can enter into the consciousness of a thing and become that thing, practice a few minutes a day the projection of the consciousness in some particular thing, and see how you can merge with that thing -- be it a tree, a box, a piece of iron, or whatever -- till you can sense the quality of wood, of water, of iron, or whatever it is.

"And now I think I shall say goodbye."

"May I tell a joke before you go," asked a guest.

"By all means -- I very much like a good joke."

The guest told story about the man who asked that his creditors might serve as his pall-bearers, so that they would "carry him to the end."

"Wouldn't it be nice if we could say the end of life is a good laugh?" said Lao-Tse.

Control withdraws.

TRANCE LECTURE of APRIL 10, 1949

PRESENT: Dr. Cruikshank, Dr. E.B., Mr. and Mrs. E. Rimmer, E. Neal Halliday, Mrs. Carpentier, Irene Probert, Harriet Foster, Meade Layne, Mark Probert and 13 other guests.

CONTROL present, apparently having some difficulty in holding control of the medium's body, first speaking in foreign tongue, then in English:

"Good afternoon! I am 'The Helper' - Yada Di Shi-ite. I am sorry to have made a scene, a display of myself, but the trouble was not at all with you people, not -- as you thought -- that the force is too strong this afternoon, but on my side. There are sometimes influences around not only this boy, but many of you in the room that are not too good. Now, these what I call 'influences' are people like yourself but who have not had any experience in controlling. And they hang around the aura of everyone. Sometimes they are well-meaning but can still cause trouble because they do not know what they are doing."

"Can you tell us more of that?" asked Meade.

"I do not know what more I can tell, except that as you think, so you attract these discarnate people. They come to help you in what you wish to do, be it good, or what you call evil. You think, and as you think you attract. It is like a magnet. Often these people are able to take over at a moment's notice, and that has caused amnesia, or a sudden desire to do an evil deed coming upon a person who is otherwise known to be a very fine, kindly, intelligent individual. You do not really realize the magnetic pull of thought. If you really did, you would all be extremely careful of how you think."

"Do you feel it as a kind of confusion or play of forces upon yourself?"

"Not with me, no. I just notice these individuals standing around, waiting their opportunity to enter the aura and take possession of the body. That is not good. To the individual still in the physical body -- he feels it as a force, or what he calls nervousness, tension; his guard, as it were, is let down. The stronger the tension grows, the greater the opportunity for a discarnate person to take advantage of it and cause what you call possession or forgetfulness."

"Are there many on your side today?" asked Meade.

"There is always a large crowd on my side. Into every seance room swarm the people on my side."

"Are there some there who do not believe in communication?"

"Yes, indeed; and these can often cause trouble by their lack of understanding. Like you in the physical body, they are told and re-told these things, and while they stand off in great doubt, they still once in awhile try to experiment."

"Can you see us clearly?" asked Meade.

"No, not clearly; it is as if I were in a very heavy fog."

"But often you communicators seem to recognize individuals here!" remarked Meade.

"Yes, but that is through a sensing."

"Does burning incense help to purify the atmosphere?" asked Mrs. Carpentier.

"No, but it adds a sense pleasure to the nostrils. When it affects those on our side, it is because we are in rapport with the physical plane."

"Then would you say it is beneficial to this work?"

"If the communicator coming through enjoys that sort-of thing, yes. Strangely, it is thought that flowers, incense and all manner of pleasant little things brought into a seance room are of great benefit. This is not always so - because there are many individuals of high intelligence coming through who, like yourselves, may not like those flowers or incense. Perhaps it creates in them a memory of something unpleasant. It is a wonderful thing, a kindly act in your mind. We think (and I speak not for myself alone, but for all the others) that everyone will like what we like. It is not always so."

"One communicator coming through Mark requested incense," said Irene.

"That is quite natural -- especially if one has spent his life in the study of occult laws, a Lama priest, or a Catholic priest, for instance. He enjoys this appealing to the sense of smell."

"Did you hear us discussing the prediction made by a so-called occultist that war will probably break out with the next few months; and would you care to comment on it?" said Meade.

"My dear sir, the question is quite all right as a question, and I am quite willing to comment on it."

"It is not a matter of apprehension, but the prediction comes from an occult source," said Meade.

"Of course, I need not say to you, sir, that occult sources can be as badly wrong as scientific sources, and scientific sources can be as badly wrong as any other. We of the Inner Circle have always reminded you that we are subject to error, to lack of comprehensive thinking, so we ask always of you to be a little careful of what you accept as truth, even from us. All must be taken with a grain of salt, as you say.

"Open warfare with the people of the world -- no, sir. I do not see such a situation arising -- mind you, from my particular point of observation. There may be others even in the Inner Circle who disagree with me, but from what I see, no, sir. I say this: man cannot and will not, at least not for many years to come, go into another world-wide war. Opinions, my friends! Let us only hope that some of our opinions are right."

"We ask you in the belief that you often have a clearer vision of the near future than we."

"We are a step above you -- 'above' -- perhaps I should not say above -- it is just that we can perhaps see a little further. Not that seeing that little further always makes us any more intelligent than you. Now, because there are others who wish to speak, I should not take up more time."

"Before you go, would you tell us something of the Enochian language received from occult sources in the 17th century -- do you know of it?" inquired Meade.

"I will say just one little thing of it, more at another time. The language originated in a secret Order on our side. In it is to be found some of the most ancient of secrets pertaining to man. I will tell you more at another time, sir, but I do not know whether I will be allowed to express my full ideas on that particular topic, but if you will bear with me I will find out and let you know all that I am allowed to tell." Control withdraws.

"Good afternoon."

"Oh, it's Prof. Luntz," exclaimed Miss Foster.

"Yes -- thank you for recognizing me. You have a very interesting subject to discuss today -- sound and the possibilities of a shield. I don't think I need to tell you who know anything at all of the subject that sound was used in many ways back in the ancient history of man. In regard to a shield against this force that built the worlds, there is only one that I know of that could be used as a possible block -- and that would be a higher pitched sound from another direction; so you would have sound against sound. But the same sound from another direction -- I doubt it."

Meade Layne asked about atmospheric vibrations.

"Atmospheric vibration -- after sound reaches a certain pitch, it becomes something in itself. Do you comprehend at all what I mean by that? It seems an odd statement, and it is very difficult to put it into words, even in the choicest expressions."

"Does it take on additional qualities, different qualities, after reaching a higher vibration?" asked Dr. B.

"Yes, that would be a very fine way to put it. Anyway, it appears to me to be something apart from what you know as the atmosphere or ether. It enters into a different state, an extremely deep layer of what you call atmosphere."

"Would you say that sound had a spectrum?"

"Yes, indeed."

"And that supersonics are simply beyond one end of this spectrum?"

"Not simply, because it is very difficult to express. When I first spoke of sound I said it was The Force that was used to bring into being your physical-chemical world. The gentleman who was speaking awhile ago -- Mr. Halliday, I would like to hear one or two of your opinions, sir, on the subject."

"One question that worries me is whether, if there is no receiving instrument, is there sound?" remarked Mr. Halliday.

"No, but there are waves, though sound only becomes sound when you have ears to listen to it or a sensitive machine to pick it up. It is the old question of the tree falling in the forest, eh? Unless there is someone to hear it, something for it to strike against, there is no sound, not what you call sound."

"Does it go through different motions?"

"Yes, because there are certain rates of vibration that will not penetrate any substance."

"That is not necessarily a high or a low tone?" asked Dr. B.

"It depends upon the rate of motion. If it is of a high rate of motion, it penetrates, because it gets beyond the atomic structure of the material."

"It penetrates the atomic structure?" asked Mr. Halliday.

"No, it goes much beyond it, like a sieve with water pouring through."

"Is it speed that determines the penetrability?" asked Dr. B.

"Yes."

"Would a high sound pass through a perfect vacuum?" asked Meade.

"Yes."

"Is it modified by passing through?" asked Mrs. Rimmer.

"Yes -- because, strangely enough, all things act through modification."

Dr. B. questions the principle of sound combating sound.

"Yes, that is why I said if you create a higher-pitched sound than the other is using, you create a wall."

"By cancelling it out, or neutralizing it?"

"Yes, in a manner neutralizing it."

"Must there always be a medium of some sort?" asked Meade.

"To that I must say yes - because all things live and move and have their being in a medium."

"I would like to ask a question about sound: we are able to amplify some insect sounds so that we can hear them, but there are some 'way down in the radio frequencies that we cannot hear, but which other animals can hear -- will you explain the reason?" asked Mr. Halliday.

"The animal you refer to, I believe, is the bat -- or ants and bees. You see, in the experiment with bats, it is not that this bat creates the sound that hits the bat's ears, but it bounces back and hits the body of the bat. It becomes like a flow against his body. This is also true of fish. A lot of your scientists think that the bat hears the sound or the echo of the sound, but this is not exactly true."

"I would like to ask another question about sound: when a mother hears the voice of her son calling to her as he is drowning in a submarine accident thousands of miles away -- how does this occur?" asked Mr. Halliday.

"Actually the mother heard no sound, but the boy's consciousness expanded to the mother's consciousness and they blended, and that blending caused the mother to assume she heard the boy call out to her. We are all working on the same -- I'd better not say thought wave -- that will create a lot of talk -- but in consciousness. All is consciousness, though some seem to object to that. If, they say, we claim that everything is consciousness, then scientific research has no way of getting at so-called scientific (psychic) phenomena."

"Did the mother sense the sound, like the fish?" asked Dr. Cruikshank.

"Yes, and as the bat -- in the ever-flowing consciousness. And surely if you can create a sound and throw it from you and have it come back to you, you can create a thought."

"Then we are already in the psychic?"

"Yes, sir, we are. I would like at some other time to talk further with you on this subject, sir."

"Is there any way in which you can describe the nature of the force that holds together the nucleus of the atom? Is it electrical, or not?" asked Meade.

"Of course, sir, I could say yes, it is electrical in nature, in its essence. But to get back again to sound -- it is my opinion that it is an extremely high rate of motion, or sound vibration, and which, incidentally, is the creator of what you call electricity."

"Would all sound follow the above-and-below-the-line formation -- the curve, or sine wave described by the alternating current -- crest and trough -- is that the nature of sound?" asked Dr. B.

"Yes, sir, it is. Sound in its widest sense."

"Then sound in its highest vibration must select its appropriate medium in which to travel?"

"Yes, sir -- but I think this subject is a little dull to the others here this afternoon; perhaps we can discuss it further at some other time."

"What is the approximate rate of speed at which discarnate persons travel?" asked a guest.

"That depends largely on what the discarnate person is thinking at the time, where they wish to go and how capable they are of picturing that place; how much power of attraction they can build up in themselves for that place, how great the desire. If it is of a tremendous kind, then the individual is there in what you would call an instant -- which is faster than light."

"Are we dealing with space and time at all on that level?" asked Dr. Cruikshank.

"No, we cannot deal with space and time, and we will find as we go through all the various states of consciousness that we are our own space and time, whether we feel like shuddering at that or not, whether we wish to sidestep it, or not."

"But there is really no time?" remarked Mrs. Rimmer.

"There are manifestations which you conceive to be time. Everything that you see, as you look upon it, goes through various states of modification. The first time you place your hand upon a thing, you consider it to be such-and-such a thing. 'This is it,' you say. Then after awhile that touch begins to take on a peculiar state and this thing has begun to take on modification -- because your touch has brought it on, the mind has suggested change. Consciousness does not abhor a vacuum; it abhors that which tries to be changeless."

"Have you different light and darkness from ours?" asked Mrs. Carpentier.

"Yes, we have gradations of what is known as light. You know how you can sometimes feel that a day is perfectly black if you are in a depressed state of mind. The sun does not shine for you, you are so engrossed in a depressive attitude. Something reverses that, something happens to change it -- and out comes the sun! Everything is beautiful; was it less so before?"

"But we have eyes here for vision."

"Yes -- but the eye could not see without the mind. My good friends, I think I shall leave now -- but sometime I should like to say more on the subject of sound." Control withdraws.

Control: Lao-Tse. "Good afternoon, my friends. I heard you speaking of something which you call a 'truth serum' -- what a wonderful thing that must be! First off, I suppose, the serum must be instructed as to what the truth is before it can be injected."

"It is a chemical, Lao-Tse," remarked Dr. B.

"Yes, sir. It seems to me that what this chemical does is to relax the body and mind -- or I should say the nervous system -- and therefore makes the individual open to the suggestion of another person's 'truth', even though he may be hiding his own truth."

"Is it not an authentic test, then?" asked Miss Foster.

"Yes -- it lets down the barriers, so that he may for the first time tell the truth. Then he shows himself as he assumes himself to be. He cleans house. But so does your hypnosis work the same way."

"Isn't there danger in that case of getting someone to admit things that are not so?" asked Mrs. Rimmer.

"Surely there is, because the individual has no self-control, one way or the other, so he may not only admit something that is true, but what is false also."

"Is there no way of separating these?"

"By what we call reasoning, of course; but that goes off into a wide philosophical field, when we start talking of reasoning. We do not really know what reasoning is, nor -- for that matter -- what is knowledge; what is there to know? But these subjects have been discussed 'no end' in these little gatherings, eh, Doctor?"

"You were also talking of the oddness of the chemical composition of etheric appearances. It is quite obvious, Dr. B., -- if what you have here is true -- doesn't it follow that there is something wrong with your physical chemistry?"

"Yes, there is a marked inconsistency somewhere, from the etheric to the physical," answered Dr. B.

"Do you have metals on your side?" asked Meade.

"Yes -- and jewels too, of many kinds."

"Do you have oxygen?"

"Yes, if we have the others, we must have oxygen -- but not as you think -- not in the pure state."

"Do you have aluminum also?"

"Yes, we do -- but the carbon content is not present as carbon as you know carbon. It is always in very minute amounts, and then it is of such purity that it cannot be classed as physical carbon."

"Can it be considered an emanation of our metals, or ours as a condensation of your etheric?"

"Yes, probably the latter."

"Do the metals remain more as elements than in combinations as we have them here?" asked Dr. B.

"Yes, sir. You see, our chemistry is of such a nature that all that we have on the astral is almost in what you would call pure forms. In order to combine chemicals, we have to either slow up or speed up the rate of one chemical so that it will be in harmony with the rate of another. In this manner, we can combine them."

"You can take two metals and synthesize them without any combiner?" asked Meade.

"Yes, without what you would call a combiner. We, of course, have a form of oxygen along with the others."

"But the qualities are different from ours?" asked Dr. B.

"Yes".

"I suppose you can combine heavy metals which we cannot?"

"Yes, we can."

"How can we have anything of pureness when there is no such thing in nature?" asked Mr. Halliday.

"You will find that you can make those conditions by your mental approach, your mental desire -- you can rearrange the pattern, the atomic pattern of the chemical."

"You mean you just think it into that state?"

"Yes".

"You can modify it?"

"Yes."

"A substance fell from one of these 'flying discs', it was analyzed and you commented on the analysis. It was composed of iron, zinc, aluminum, manganese, copper, silicon, and other metals. The copper appears here without a combiner -- there is no oxygen. It seems that we have a substance here that could not be found or produced on our plane. If we could understand the chemistry back of this, we have proof that this material did not originate in our world. We do not understand how the pure aluminum of the etheric remains pure aluminum on our plane. Apparently it does not take on any oxygen. Can you explain this?" said Meade.

"There are two chemicals that go to make up what you call salt; is it not strange that when these two chemicals combine they lose their identity and become something else entirely different? Then what happens to these two distinctly different chemicals? The same thing happened to the aluminum -- two things combined to form it."

"You mean there are two elements that combine to form pure aluminum?" asked Miss Foster.

"Yes."

"Are you familiar with the term isotope?" asked Dr. B.

"I think so."

"Each element as we have known them is capable of breaking down into elements of lesser weight. Those lesser-weight elements are what we call 'isotopes' of the first -- and they are all isotopes of one another," said Dr. B.

"In all combining of elements what is going on actually is combining different rates of vibration. If these rates of vibration are changed in the least, the

substance becomes something else. It, in a manner of speaking, loses its identity and becomes one with the other. All matter is thus formed by two forces coming together in harmony; and their mating is so well done that they lose the sense of separateness and become one thing. And yet conditions can be made again wherein they can regain their identity. Does that not in some way prove survival?"

"If the analysis made of this material from the 'flying disc' is true and there is no possibility of oxidation, does that prove anything about the nature of these flying bodies?" asked Meade.

"I would like to go into consultation with the rest of the Inner Circle, and I shall then attempt to explain some of this 'etheric chemistry'."

"There have been recent reports of the 'flying discs' -- do you care to comment?"

"Yes. Today you have what is known as the radio. In some ways I am glad that we in my time did not have them. We had enough of strain without it! Nevertheless, it is a grand and marvelous way to educate the people en masse, both foolishly and otherwise. Now, I have heard one of your news-speakers say that these phenomena that you call 'flying saucers' or 'flying discs' came from what you also call an 'enemy country' -- Russia. Is it not sad, is it not deplorable that people who once fought, bled and died on the battlefield together are now attempting to kill one another, to attack, to destroy? Do you believe for a moment that the people of any country want war? No! Poor, suffering, ignorant, uneducated people without truth, people who are not given truth, but who are told lovely, exciting, emotional stories so that they will all hate one another! And all over the world you talk about love, about God, about kindness. So, you must realize that it is not the people of any nation that hate one another, but those in power."

"I think we all realize that, but what can we do?" asked Miss Foster.

"What did the people do in the time of Genghis Khan, in the time of Atlantis and Mu? They were led like sheep to the slaughter -- because they listened to the priestcraft, to the religion in power and to the so-called kings, the kings who hired the priests to keep the slaves in subjection through fear. Let me tell you, my friends, the greatest responsibility you have is to awaken yourself. And as you awaken yourself, you will influence those around you. If he sees that what you are doing and thinking is bringing you joy and peace and harmony, then he will try to follow after you, perhaps. If he doesn't, that is not your concern. You are in truth your brother's keeper, but you are not to become his jailer.

"I do not often give a sermon; I do not like sermons. I do not like to give advice to people -- that is not my path. And if you try to follow it you may get into trouble. But I would warn you not to let your emotional body be opened and rubbed raw. The good things of the world are not for citizens of America, of England, of China, of Russia -- but for the whole world. You are all citizens of the world, and if you are to have harmony and peace on Earth, you must sometime come to realize that life is love and all mankind is one. Your Christ taught 'Love ye one another.' From what I hear from your boxes that talk, with all your great scientific research, all your great modern powers, like Atlantis and Mu, you will go down into the dust unless you turn and try to change things.

"We do not believe that Russia intends to attack openly any country, let alone this country of yours. You can, of course, goad them into action, because, as the saying goes, even a worm will turn if prodded too much. As long as man lives upon the earth, however, there will be war of one kind or another, because you are living in the physical, emotional body and you learn slowly. Nothing is to be gained by trying to raise the masses as masses, but by giving the individuals in those masses the chance to become worth-while citizens. It is ridiculous, in my opinion, for you to think you are going to raise up the masses out of their confusion and ignorance. You cannot; they have always been so and will be so while the Earth lasts. You can, however, bring up those who are on the borderline, so-called, to awake, to work in the fields they are fitted for. This cannot be done if you listen to the propaganda of hatred. Good afternoon." Control withdraws.

TRANCE LECTURE OF APRIL 12, 1949

PRESENT: Dorothy Weiler, E. N. Halliday, Harriet Foster, Irene Probert and Mark Probert.

CONTROL: Professor Alfred Luntz:

"It is indeed a pleasure to know you, Mrs. Weiler. There is very much to be said pro and con about what the world calls psychic phenomena. The mind is of such complexities that no one can definitely become assured of what is actually going on in such activities as mind expresses or makes physically manifest. One can only surmise and try, from these suppositions, to make sense -- which in the long run makes sense only to himself. If what is happening appeals to his supposed ability to reason, then he calls these things facts, and the other things which he does not like to accept, he calls fancy. Where one begins and the other leaves off, or vice versa, he does not know. All mankind works, for the most part, on the emotional self. So, are all subject to the pressure called fear, and often it is our measuring rod for wishing to believe this or that. What actually does man see on the particular plane of consciousness that he is existing on at a particular time? Actually, he sees nothing but motion -- and from a certain set of motions he assumes that a certain thing has happened. But, you see, he observes only one end of the stock, and the stock of consciousness is endless.

"So, if we are endeavoring to learn anything, we do not take someone else's word for it; we observe, study, investigate, dig into, apply our own reason. Because, in the end, we are only going to accept that which we want to accept, and nothing more. It is often asked, 'Are there any facts?' 'Does life hold any concrete facts?' In my viewpoint, no. Life does not hold any concrete facts. By that, I mean to say there is nothing stable. All is in motion; all is change. What is true of today is not necessarily true of tomorrow. My opinions are not necessarily good for you to follow, nor yours for me to follow. I do not by any means -- and none of us in what we call the 'Inner Circle' believe that we know it all. We only know a little, and that little is always subject to change. There are endless modifications, and it is on the principle of modification that life is built -- not only in the physical, but in, shall I say the astral? (I do not like such terms), and in all other states of consciousness -- whether in physical dream life, in that which the boy is in now -- trance, and so on. Where you turn your conscious awareness is for you - existence. That is, the thing in its entirety. Now I have talked enough; would you like to ask any questions?"

Dorothy Weiler mentioned daughter's accident and inquired whether Prof. Luntz knew the nature of the injury.

"Perhaps I had better not answer, because we do not always know of what has taken place, any more than you. Sometimes we become aware of a thing that has taken place, and sometimes not the actual thing, but what you know of it. To get to something more specific, however, I would like to speak of the breaking out on your face. Scientists, I believe, are coming slowly to agree with one another that whatever takes place with the body -- from the most dreaded ill even to the accident, as you term it, is really no accident, but is brought on by a condition or mode of the mind. Today, I believe, some of your great insurance companies are bringing out the fact that some people are 'accident-prone'. Now, how could they be accident-prone

unless by what is known as impulses, or the ability or the inability of the mind to resist certain forms of activity? Perhaps he is in good health but something takes place, some peculiar condition comes about with which he is not quite capable mentally of coping -- so the mind starts building up a wall of resistance, and the more unpleasant the stimulus happens to be, the more likely is he to build up a desire to escape that which confronts him. Possibly while he may turn away, the physical action which has taken place has so impressed his mind that he cannot at once escape from it. So he builds up what I like to call 'stresses' in the glandular system of the body, and these stresses irritate and change by irritation the chemical composition of the glandular system of the body. And if the change happens to be of a sudden and violent nature, he gets what is called an acute attack of this or that sort of disease; and if not, he gets what is known as a chronic state. So, what does he do? He desires to have this condition changed by drugs -- which can be done and has been done for many, many years. But, as a lady mentioned in a meeting some Sundays ago, people also have been cured by 'white magic' and made sick by 'black magic'. In the olden times, and in some parts of the world today, they use strange things as medicines that seem to work very well -- as well as medicines -- such things as ground-up frogs' skins, or powdered snuff, or carrying charms of various sorts with one."

"It is the state of mind that governs?" inquired Irene.

"Doesn't the state of mind govern everything?"

"Sometimes I know of no reason for this breaking out on my skin," remarked Miss Weller.

"That is what is called a chronic case -- though in your case it is more spasmodic, happening at certain times and at other times not. I think that if at all times you will try to be relaxed, release yourself from tension -- it is not easy, as I realize all too well -- but set aside worries, for worries never solved a problem.

"If you really want something to take place, picture it as carefully in every detail as you can. Visualize it, concentrate on it. If you do not wish it, reverse that, keep it out of your mind. That is the only way I know to gain peace of mind and bring about what you wish. Your Christian scientists prove that very often, but they do not, for the most part, understand what they are doing. Most of them work on what is known as faith. Faith, faith in what? They know not what, but they know something should happen, and on that principle alone they build their faith. They are building on nothing, and yet that nothing is a something, because the mind has conceived of some sort-of activity." (Control withdraws).

CONTROL: Lao-Tse:

"How do you do? Young lady, I am very happy to know you. It is always a pleasure to meet those attracted to this little group.

"Now, a little while ago I listened to you talking about transition, the change which seems so abhorrent to the majority of people. To begin with, let me say one thing: you must at all times endeavor to rid yourself of fear. Fear is a holding down of the Self; it builds up too much tension in the system. Please, do not fear! Do you know how to overcome it? Try to consider this: Do you remember where

you were before you came into the physical world?"

"No," replied Miss Weiler.

"No; therefore there was no fear."

"I don't think I am afraid now -- only curious."

"You are right; I think you have stepped out of that sort-of thinking."

"Hold it Lao-Tse, my tape needs turning on this recording machine," said Irene.

"That is quite all right. I hear enough of my own voice as it is."

"But Mark would love to hear it later."

"I think he will get along just as well without it. To get back to our subject -- if you did not fear before you came into the world, why should you fear after you came into it? What is life? It is not a personalized thing; it has become personalized through entering into the physical-chemical body. Your life does not belong only to the physical form you are in; you can, by a certain stage of meditation project your state of consciousness into anything, inanimate, as well as animate."

"That I would like to do!" said Miss Weiler.

"Yes -- but that, my dear, requires a long process of training."

"Is it soul projection?" asked E.N. Halliday.

"Not exactly."

"Astral projection?"

"That is better. The energy that is called you is under your full control. You can do anything you desire -- if you desire it strongly enough -- desire within reason, of course. Nature does not act out of harmony, but in harmony. When man becomes out of harmony with life, he has many bodily ills, finds himself lacking in many ways. How, if you cannot get what you want, is it sensible to what you call 'stew' about it?"

"I'm afraid that's what I do sometimes," said Miss Weiler.

"Your high tension makes you do that. There is only the one thing, life. From life manifests all other things."

Now, you say you find it difficult to relax when you would sleep, that you find it difficult to concentrate on one thing -- I have found that the best way to enter into pleasant relaxed slumber is by picturing quietly within the mind the nice things you have done during the day, or in some past years or months -- picturing beautiful little places where you have been and trying to picture yourself walking around in those places again, observing as closely as possible the scenery you saw.

You see, the mind really lives in Paradise; it enjoys pleasant things. So, picture pleasant things; approach your fellowman with pleasant thoughts, and he or she will react to those thoughts in the same way. In the same way approach the animal world. If you show fright or animosity to an animal, he is likely to react and bite you, or to run away. You are throwing off an invisible radiation that has a very strong effect on everything around you.

"Too often it has been taught that you should pray to your Christian God for relaxation and for material gains. That is not a good attitude, not a good idea -- because the mind, in the fullness of itself, cannot accept those things. But, if you call upon the Self, what is known in the occult world as the High Self! And in your praying, picture that which you want. Nothing really is except that which we make. That is. If you desire love, friendship, you must give understanding, you must have compassion, you must have the ability to love, not the person's good points so much as those which appear to you to be bad ones. Because then you are loving fully, because you are understanding why they do what they do. All men suffer from one form of weakness or another. So, when you see someone else doing something you consider wrong, ask yourself, 'Why?' 'Would I do the same thing under the same conditions?'

"Only by changing oneself can we change another; not by force, by forcing our own personal opinions. These things have been taught by all the great Teachers who have come to Earth. You spoke of the many forms of religion -- these are necessary to the growth of man. Until every one of us realizes that there is no need for a particular crutch to lean on, we will continue to lean on them. But we have to come to that consciousness ourselves, by and through our own observations of life.

"When separation of the life force from the physical body takes place, it is a beautiful thing. There awaits for you such great freedom, such great beauty! But how can you have these even with separation from the physical world if you have not first trained yourself to love all life, all things, all mankind -- regardless of what is known as race, or creed, or color? That, of course, does not mean that you must go ahead and mix yourself up with any of these people -- no; but try to understand that there are no 'races of men' -- there is only one race, the human race. And try to be of service always to your fellowman; for to be of service is the greatest thing that can come to anyone. Please to excuse me now." (Control withdraws).

TRANCE LECTURE OF APRIL 17, 1949

PRESENT: Dr. Cruikshank, Mrs. Carpentier, Mr. & Mrs. E. Rimmer, Paul Hellmuth, Irene Probert, Harriet Foster, Mark Probert and 12 other guests.

CONTROL: Yada Di Shi'Ite. First speaking in foreign tongue, then --

"Good afternoon, I am Yada Di Shi-ite. I bring greetings and blessings to all of you from all the great spirit world this afternoon. This is the day on which your great Master, the Christ, proved that life was everlasting. How wonderful, were we able to grasp the significance of continued life! All Teachers, beginning back to the beginning of time, came to show man that he is a great spiritual being and not just a material being. What religion in its progress has done to the teachings of the great Masters is indeed sad. All mankind has fallen into the trap of worshipping personalities instead of what those personalities have had to say. Had not these great Teachers come upon the earth to awaken man's consciousness to his God-ness, man would have only had two planes of consciousness to work on: the material plane and the astral plane. If this had been the case, all of life would have started to retrograde instead of progress. Because man, being born into the physical world, has become lost in the jungle of material desires. And how easy it would have been for him to completely forget his God-ness!

"The physical existence is not the natural one for man, but these great Teachers knew what had to be done to bring him back out of the jungle of physical living. Even so, with all that these great Teachers have taught, the medicine men, the witch-doctors of the churches, have confused these teachings, and thereby confused the followers, led them to believe that they were sinners, that only by appeasing God could they find safety -- only by bowing down and crawling on their hands and knees could that God become happy and pleased! But the Masters taught differently. They taught that man is a great being, that he has no right on his knees; that God lies within the self, and is not some vague monstrosity who condemns man for whatever his physical desires may lead him to do.

"It is only through desire that man progresses. If he learns to guide his emotions, his desires, into the proper channels, he becomes more consciously awake to life, he sees more clearly the oneness of life. All life, inanimate and animate, sprang out of desire; only through desire can man find his way back. Many of the occult schools have taught that man must rid himself of desire; man cannot rid himself of desire, for man is born of desire. But he uses it himself; he does not let desire use him.

"Let us stop for a moment and think of the atrocity of the Crucifixion as told in the Christian Bible, and the monstrous bringing out and putting before the unthinking, the unknowing people -- who mean well, but who are not educated to know the truth -- the body of the Master Christ upon the cross, bleeding and broken! Why is this? For one reason alone -- to stir up and befuddle by appealing to the emotions of the people -- Is this what your Master died for?

"Some little time ago there was some talk here as to what would happen if the Christ return to Earth and proclaim himself as the Christ. I need not say again that they would tear Him to pieces. Each and every one would consider that their particular creed, their particular church was the one He should come to. What a deplorable thing!

"Now, my friends, I do not pretend to know but very little about life, though I may be a step ahead of you in consciousness; there is still so much to learn. Death does not make one perfect -- not by any means; for death is merely a changing of your conscious awareness -- that is all. Think, think! That is the most important thing in life -- to think. Do not listen to others and allow them to lead you into their path. Their path, no matter how good it may be for them, is not good for you. Each and every one of us must seek our own path in life. Often it has been said here that we of the 'Inner Circle' do not ask or expect or desire anyone to follow unthinkingly the things that we say - that we try to teach. Because, if it does not appeal to you, it most certainly is not for you. This great God Force has given you a brain to think with, to pursue your own course in life. The only crime, the only sin you can possibly commit is to bring harm to your fellowman. That is truly a sin. If you think you have done someone a wrong, try always to go to him and explain why you did what you did, and ask his forgiveness. Because life is too great to allow small things to block your path to wisdom, to understanding of life.

"Now I think I shall ask you to excuse me, as there are others who wish to speak." (Control withdraws).

CONTROL: Lao-Tse

"How do you do? I have been listening during the past few minutes to your discussion of the various ways in which the Masters are said to have been executed. It seems to me that possibly your friend Yada Bi Shi-ite was correct when he said you are too much interested in the personalities. What does it mean? What does it accomplish to know whether or not this man you call the Christ was stoned to death, or hung upon the cross, or how he met his physical end? Does that mean anything at all? Does that help you to know truth? What difference would it make whether all the writings from all the great Teachers were in reality the mental works of one individual? And what difference would it make what kind of individual that person may have been if what has been written is of worth, is helpful to you in your every-day, every hour, every year living?

"Those are the important things, my friends -- not how the man died, how he lived, who he was. I could turn to any one of you here and ask, 'Who are you?' You could give me many answers concerning your physical self, your physical who; but who is this 'I'? It is a part of the great Cosmic Mind -- and whether that part of the great Cosmic Mind is working through a poor unfortunate beggar in the street, or a great king, it is the same. The worthiness of what he says, what he does, his actions -- those are the important things.

"There are endless writings from all the seeming different races of mankind, trying to show the way -- and then we will step aside from these particular thinkers and turn to your modern-day scientists. These, too, must be listened to. What is the use of asking of a man if he is a great personage or not? The question is, can he bring truth to you? Can he open your eyes? If he can do that, then he is indeed a master, he is indeed a teacher.

"Now, perhaps I have said enough and some of you may wish to speak."

"The reason we were discussing the Crucifixion is that the Christian religion is largely based on the Crucifixion and the Resurrection," remarked Mrs. Rimmer.

"Then suppose I tell you another story and say that neither the Master Christ nor any of the great avatars that have come to Earth have ever been actually crucified, but that these 'crucifixions' are actually initiations of men who have reached a stage of life bordering on Adepthood -- and this cross is a couch in the form of a cross; and they are laid out in that condition, but they have first been told by their teachers to go out, mentally project their psyche into the vastness of time and space. This is one of the last experiments that are made upon the individual who is going to become a great, great Teacher, who can therefore escape from physical living once and for all and never have to come back into it. So, what I have just said would tend to explode all theories along that line. But that is not what I desire to do. You must keep your own beliefs. It is not for me to take away your teachings. You, and I, and all of us can only remove that which we have learned today, by tomorrow learning something new, by opening our eyes wider. All life is change, continual change. It is an unhappy individual indeed who claims that he is going to lead you. You must lead yourself. Now, does someone else have something to say?"

"Among the Hindu avatars is the name of Krishna -- what happened to him, and what were his teachings?" asked E.N. Halliday.

"You have the Christ, the Christos; the history and teachings of Krishna are practically the same as those of Christ. There is little difference. The difference would lie mainly in the confused facts. Today's activities become tomorrow's history -- and as it becomes talked about, it becomes something that never happened. The reality, the original thing, has disappeared into fairy stories."

"Yada Di Shi-ite said when talking to us the other day that the white and black race were different incarnations -- was Christ of the white or black race?" inquired Irene.

"My dear, I do not like that term 'incarnations' -- it confuses the issue. I prefer manifestations, man's manifestations as he comes into physical consciousness. To express the thought that the colored or negroid persons appeared first on earth seems to affront the teachings of the Bible, your holy scripture. But Nature, the Life Force, has no prejudice -- it knows neither good nor evil. Only man is conscious of that, and he likes that; it makes him feel lofty and important. Each race thinks it is the chosen of the chosen. How unfortunate! How sad! The Life Force -- as far as we of the 'Inner Circle' have been able to find out -- was first manifest in what is known as the Negroid Race, or people of black skin. This, of course, calls for much talk, so I will go now and let some of the others talk, while I rest from my already long speaking." (Control withdraws).

CONTROL: Professor Alfred Luntz

"Good afternoon, my friends. You have been speaking in the last few minutes about various types of phenomena. Comes a new one -- the crying plaster-cast, huh?"

"Yes -- what do you think of that phenomenon, Professor Luntz?" asked Irene.

"Life itself is such a staggering phenomenon that I have but little time to consider one phase of it. However, I might say that desire is a peculiar thing;

emotion is a peculiar force. The spirit side of life endeavors at all times to offer solace to individuals in the physical world, sometimes over very small matters. So, if this little girl broke the little saint, the little plaster image, it affected her emotions to a marked degree. So the spirit world, desiring to bring some solace to the little girl, could very readily produce water in the eyes of the plaster cast. It is of the same type of phenomena as has taken place all over the world -- such as, not long ago, the falling of rose-petals in the Philippine Islands. And if you go back down through history, you find flying disks and flying tubes and Heaven only knows what! And if you go to 'haunted England' as I like to call it, you will find all kinds of most peculiar things going on. It seems that every place of historical importance is in one manner or another haunted by restless souls. And the things they do! I believe there was once a case where one of these manifestations shoveled coal for fourteen hours, back and forth -- practising to go to hell, eh? Of course, it stands to reason that this is not a spirit who has been sentenced to the everlasting shovelling of coal by a just God, but the emotional actions of the people in the immediate vicinity create stresses in the ether, in the atmosphere, and these forces, being out of the control of the individual who started them, continue to act until they become exhausted, until the force has dissipated itself -- which may take days, or years. If you think you cannot create such phenomena, I tell you to try it -- and I guarantee you that if you give persistent thought on the matter, you can produce it. It won't be too good on the nerves, though. The mind works up conditions, so be careful how you think! This boy through whom I am talking had a remarkable proof of that. We have long tried to impress upon him that thoughts are things. Despite the fact that he has been under our perhaps dubious guidance for a long time, he still does not seem to be able to believe that there is a continued life. He seems to find it hard to conceive of what continues. And it is not for us to force this belief on him. So he just takes down what we say and lets it go at that. An odd state of mind!

"But to get back to this question of the production of matter through mind: this boy undertook the drawing of a tiger, and spent many hours at perfecting this beast on canvas -- became lost in it, deeply absorbed in his work. So one evening, the picture being nearly complete, he set it aside. A short time afterward he heard the sound of an animal treading outside his doorway. This creature seemed so real to him in sound, although he saw nothing, that it set his nerves terribly on edge. Now, the first time was not so bad, but after a week or so it happened again. This time he found that he could not stay alone. And finally it was only through the aid of his good friend, Meade Layne, that he got rid of this mental manifestation. This Mr. Layne is quite good at hexing such things.

"My dear friends, I am not talking to hear myself talk. It is not amusing to ramble on about things that are not of value. No, I am telling you about the boy to show you what your mind can do, to ask you to be careful how you think, how well you think, how much you dwell upon a certain thought. If you do not want a condition to take place, put it aside. If you want it to happen, work for it, outwardly as well as inwardly. Concentrate all your thought upon it, and, believe me, you will have it -- although it may cause you great suffering in the end.

"Mr. Hellmuth, I understand that you can heal people with your hands!"

"No -- not I; it is the spiritual world and God that does it, not I. That is my belief," said Paul Hellmuth.

"A very fine belief, but you are the channel. Man thinks, and so God thinks; man acts and so God acts. Do you think, young man, that God could act without man?"

"No."

"Then does this show that God is something different from man?"

"It is my belief that God is different from man," replied Paul.

"I would like to ask this -- and in all sincerity; it is an important thing, believe me -- do you have any comprehension of what you call God? Do you know what it is?"

"I only know it is the Supreme Power of life, whether you conceive of it as a personality or not. I think of Him as a spirit; what you think is your privilege," said Paul.

"Well-spoken! If all of you would give that much leeway to each other, it would make life much happier and easier for you all. And, sir, I do not intend to say another word about your beliefs concerning God. How, though -- and I speak to all of you -- does the ant comprehend God? Do you think that is an important question? If man is to come within the God-force, it would be nice for him to have some way of comprehending that Force. Blind faith is quite all right; it works -- works wonderfully well; but when you understand, when you have acquired what the Far East teaches as illumination, then you will see that all separate things are one thing. Do you think that you could acquire the things that you need for your daily living -- which is of the utmost importance -- by praying to a vague personality? In a manner of speaking, yes, you can. Because, after all, when you pray it is a wish, it is a desire. And if that desire is true, if you really wish it, it will be answered, it will be given unto you. So, it makes not too much difference whether you say, 'Self, oh, great Self, I call upon you!! Oh, great Supreme Intelligence that I am!' -- or whether you say 'Oh, God, give me this!' Because in the essence they are one and the same thing. You cannot speak, you cannot move one-half inch that this God-Force does not know it. For it is all things -- from the most beautiful to the most depraved -- God! So, you will find Him in everything. It is according to what you want to do that makes it of worth for yourself."

"The Master, Lao-Tse, has quite frequently asked us 'Do you know who you are?' and his own conclusion apparently is that we do not. The question is, if we do not know who we are, is it possible that we could know what God is? Or are we dealing with theories that cannot be proven?" asked Dr. Cruikshank.

"You know, Doctor -- and friends -- there are things that I could say, but sometimes it is best not to say. Life is a tremendous thing; it does not behoove any of us to make assertions and be sure of what we assert. Sometimes, and more often than not, the good that we do becomes an evil, because the individual to whom we attempt to do good is not ready, is not capable of seeing, of understanding -- and therefore we have hurt him, we have brought him sorrow and confusion by shining the light of our assumed wisdom in his eyes. This I will say, and of course you may all take it as you so will, or cast it aside -- according to your desire: neither in religion, nor in science are you ever dealing with concrete facts. There

are no such things as concrete facts. The fact of today -- scientific or religious -- becomes passe tomorrow. Perhaps it will last till the next day, the next year, perhaps at least ten or twenty hundred years, then only to become a fact no more. Your Christianity -- and as a theologian I spent years studying the Bible, studying the Christian religion -- only to find upon coming over here on this side of life that it had not answered my questions. I had learned nothing. When you pass out of the physical body whether you are so-called or judged by the world to be good or evil makes no difference. You do not shoot off into some heaven or some hell because some priest or minister has consigned you there -- you go and you awaken to the state of awareness that is best suited to you -- that you have prepared yourself for by your life on Earth, by your actions to your fellowman.

"But for all good, so-called, all evil, so-called, there is a chance to awaken. There is always that chance. No one is set back and left to everlasting suffering. That is a most deplorable teaching -- everlasting suffering. Man thinks, man is. By his actions he lives. There is only one thing that I can say. Your Master Christ is not alone in saying it, for all Teachers have said it: Love ye one another. By 'love', what is meant? To understand, to have compassion for, to realize that all of us are subject to weaknesses -- so how can we cast the first stone? Would someone else like to say something now?"

"I would like to ask whether Mark's experience was a mental thought, or the appearance of an astral animal? We are told that there are animals on 'the other side'," asked Mrs. Carpentier.

"There are conditions -- in Theosophy it is taught that spiritualists, or so-called mediums, get or become en rapport with 'shells' -- that the true self, the true intelligence has left this corpse, this shell, to float around in space. This, of course, in our own opinion, is ridiculous. But these shells, so-called, are thought-forms and not the corpse of an astral being through a second death. There is no second death. In fact, there is no first death. There is a change, a shifting of consciousness. In the physical case, it necessitates the setting aside of a chemical body, but on entering into the astral world you are through with the so-called setting aside of bodies. So, in the case of the boy, he contacted his own thought-form, and not the spirit of a large cat.

"Now, we do not like to use up all the energy before we close a meeting. We always like to leave a little so that the boy and the rest of you do not go away feeling depleted by mental strain. So, unless you have another question, I think we will close the meeting."

"I would like to ask just one thing, Professor Luntz. Before the meeting someone was asking how the information for the 'Akashic Records' was obtained and kept, and I said I thought it was through the 'permanent atom' -- the seed atom that persists through each succeeding incarnation -- is that correct?" asked Miss Foster.

"That is as good an explanation as any I could give. There is little use in framing or reframing a question or an answer. Many times the changing may only confuse, whereas the first explanation may leave a clear enough impression for you to go home and ponder upon." (Control withdraws).

TRANCE LECTURE OF APRIL 23, 1949

PRESENT: Dr. Gina Cerminara, Dr. G. H. Cruikshank, Meade Layne, Harriet Foster, Mark Probert.

CONTROL: Yada Di Shi'ite speaking first in a foreign tongue, which he finally designated as YU - a very ancient 'vowel language'; then in English:

"Madam (to Gina Cerminara), it is a pleasure to know you. Into these little meetings come people from afar. To everyone who comes we bid welcome and are very interested in their ideas and thoughts concerning life, because we, too, often learn things from them, you see. It is foolish, but yet many people do it, to imagine that we on this side of life know everything. We are not gods, nor are we angels; we are just men, just advanced a little bit further along life's path -- and no matter how much we may know, it does not mean a thing. Because what is much, and what is little? But perhaps I had better not go into that; it starts a great deal of conversation."

"I have learned to qualify everything I say," remarked Meade.

(Laughing) "Yes -- all things come through modification, repetition; all life is repetition and seems to be different, here and there, now and then, only thru its modifications, slight changes. It keeps man from -- shall I say, dying from boredom? It is just so throughout all planes of consciousness."

"Are you telling us that people on your plane are bored, too?"

"Often. Strange, isn't it? But can't you see how easily such a thing could come about? Right on your earth plane, which is beautiful, you have a wonderful life -- and yet the people, the vast majority, are constantly stifling yawns and looking about them for something different to do -- hunting, hunting, hunting -- the constant, never-ending quest for satisfaction."

"I wonder what you would seek in the quest for pleasure?" asked Meade.

"Usually for knowledge; because knowledge becomes pleasure. But what is knowledge to one person is not to another. They are told some wonderful thing, and yet, as though there were no grey matter up here (touching head), it goes in one ear and out the other, as if they had not heard. Perhaps ten, fifteen, or a hundred years later, the thing that was told them suddenly becomes valuable. So, after all, they do remember."

"That's encouraging. I hear so much that I would like to remember, but it seems to slip my mind so easily," remarked Miss Foster.

"We of the 'Inner Circle' (personal message for Miss Foster)."

"Do you believe that the psycho-therapy of the future will take into consideration a knowledge of the past lives of the individual?" asked Gina.

"Yes, it will -- but this will not be arrived at, or used broadly, for possibly a hundred years to come. It will be adopted by a large number of highly educated people -- yes, but not by the masses in general."

"Do you believe such psycho-therapy can be best achieved by hypnosis of the patient, or by someone who observes his life?" asked Gina.

"I think it would be much more logical for some that self-hypnosis, or samadi, meditation, be used".

"Could I acquire the faculty of reading the 'Akashic Records' -- either my own, or for other people?"

"It depends largely on your power of concentration. If you can attain the direct point of concentration and hold it, you will be able to read not only the Akashic Records for others, but your own."

"Did you refer to self-hypnosis and meditation as the same thing?" asked Dr. Cruikshank.

"Yes, I did. A lot of people think hypnosis is wrong. Most of the wrongs, however, come through misuse, misunderstanding of the subject. It is one of man's blessings that he can escape from the vicissitudes and confusions of physical life in this way."

"But why is it that most people seem to muddle along for so many years without making any progress?" asked Meade.

"I do not like to say this, because it may seem wrong, confused -- but meditation is an art that few can develop. Not everyone, by any means, can acquire it."

"What are the conditions of acquiring it; do they lie in the background of past lives?"

"No."

"Is hypnosis by another diametrically opposed to meditation?" asked Gina.

"They are not opposed to each other, but hypnosis by an outside agent will not give you the ability to meditate, of course. It will tend to calm your nerves so that you can better attempt meditation; but in meditation there must be a complete relaxation, and a complete setting aside of physical feeling. In other words, you cannot sense through the body; you must sense through the psyche."

"What is the root of our trouble?" asked Meade.

"The inability of the Western mind to be able to hold still - the mental figets, the inability to hold the Self free from sight, sound, taste, smell - yours and someone else's too."

"Then concentration is the main factor?" inquired Miss Foster.

"Yes -- and sometimes a whole lifetime is required to attain it."

"What would you say is the most irrefutable proof of reincarnation to the Western mind?" asked Gina.

"There is none to the Western mind -- and when you say 'Western mind', I am assuming you mean in general. Again we come to the fact that most people are not ready for the realization of such things."

"Can you tell me anything of my past lives?" asked Gina.

Yada Di Shi'ite speaks aside in foreign tongue -- telephone in the room rings and Meade apologizes.

"It is all right; I at first felt I was going to think. It starts a sort-of dizziness - a sound like that - as if you had been struck a blow on the back of the head. The talking wire -- it is good, it is a blessing and yet a curse to man, because he has become a slave to it as to all things."

But, to your question, Madam: In 13 B.C. you were a dancing girl, a slave girl in Egypt, along the Nile. Now, I don't know that that makes you any happier. I might have told you -- and it might have made you happier -- if I had said you were once a princess. So many of us are subject to wishful thinking, and of course wishful thinking has its place and is inspiring. Now, possibly sometime you can experiment with the hypnosis work and see if that is not true, see if you cannot dig that up from what you call the 'sub-conscious' -- the all-conscious."

"Is that the same as race-consciousness?"

"In a certain way, in a large way -- yes. If you are going to say it is a race-consciousness, you will have to take into account one that never ceases, that knows all. So the modern psychologists and psychiatrists say they do not know what the sub-conscious is -- yet they use it by the yard! Now, a thing is worth only what one can get out of it. In itself it is not worth anything; it does not even exist. The self believes it exists, because it needs it; and by that need the thing is produced. We of the 'Inner Circle' have often said that the so-called subconscious activity in regard to man, the individual, operates all the organs of the body, with no thinking about it; because the thot is, was and always has been eternally there. But that is not its only function: it knows, and it knows it knows. To become attuned to the Self is indeed a wonderful thing. Your views, your vision is widened. The world to you ceases to be what it was before you had attained what we call illumination."

"Are you familiar with the Tarot cards? One represents the Hangman, suspended by the feet, upside down -- a symbol perhaps of the Initiate, who sees the world with all values inverted. Do you know of these cards?" asked Meade.

"From the little I know, or think I know -- these cards date back to the earliest part of the Egyptian civilization."

"We believe that they originated there or in India," remarked Meade.

"They were used as silent teachers of the mystic Orders, given out to those who, through one cause or another, found themselves in the company of others who would have put them to death had they known what they were doing, what they were learning."

"They were symbolic then too?" asked Meade.

"Yes."

"Do some of these symbols still survive in the modern Tarot?"

"Yes, of course -- but they have changed to a marked degree with the times and the teachings. Different Orders had different cards, different symbols, I believe. Whether all that is true or not as a certainty, I will have to check."

"Could you offer any karmic reason for the condition of Negroes in the United States? Is there a karmic reason for the treatment they receive?" asked Gina.

"No, not entirely. It is often thought that a race of people may have to pay for the wrongdoings of others, or individuals of that race, at some past time. It is not always so; and in the case of the Negro -- or we might also say your American Indian, and the race known as the Jews -- and heaven only knows how many other persecuted peoples -- the white man is certainly making a great deal of karma for himself by his treatment of his fellowman -- the Negro, the Jew, the Chinese man, the Japanese man. They all persecute one another. Who can say that the Negro has been more persecuted, more trampled on, brutalized, than any of the rest of them? It only took a different form, it came about in a different way than with the Jews, Chinese, Japanese, Indians."

"I still wonder if there is a karmic reason; you say they might have..."

"No -- the Negro was what is known as the first human being on Earth. This is not of course to be put forth to the people at large, because it would cause more hatred."

"The Negroes were pretty well distributed over the Earth?" asked Meade.

"Yes, well distributed, because life does not appear in one little place. Your Bible speaks of a little place called 'The Garden of Eden' -- but your Earth was the Garden of Eden, because it was before man formed himself into a physical consciousness. He was here as a physical body, but he had such complete control of himself and knowledge of his being a spiritual being that his consciousness had not yet been hypnotized by his physical life."

"Are diseases caused mentally or through physical causation?" asked Gina.

"We of the 'Inner Circle' take the stand that all things that happen to the individual or to the race or the nation are brought upon the self by the state of consciousness -- mind -- even accidents."

"And even infections?"

"Yes, accidents, infections, even (excuse me, Doctor)-- germs. I should not say that; I should be more politic."

"No, Yada, we come here to learn," said Dr. Cruikshank.

"Every man must act according to his lights, his understanding. Otherwise he suffers. You bring about all conditions by what you believe to be outside of yourself."

"Then we should not use physical remedies?" asked Gina.

"I did not say that. You have today Christian Science, mental science -- fine names! 'Christian Science' -- the science of Christianity! It would have been better if it had been called 'clear thinking' -- but so few of us do that.

"To get back to mind where it takes hold of the body and produces distresses of all kinds -- distresses, hmh! Caused by the mind, the mind thinking and producing stresses in the glands, changing the chemical composition in the glandular structure of the body. Doctor, do you wish to say anything about that?"

"I was wondering if Mary Baker Eddy might some day speak through the 'Inner Circle' to us?" replied Dr. Cruikshank.

"Possibly that could be arranged. After all, she did try to be of use, and her work, irrespective of what we may say -- and we do not say it in jest -- she is a wonderful person."

"I suppose she has learned much since going over?" asked Miss Foster.

"Yes, she has. She has learned much that would have entirely changed the character of her work."

"Then to keep one's thinking right is all that is necessary?" asked Gina.

"Yes, but of course it is very difficult to know what is right thinking. When one person does a certain thing and brings about a certain effect, it may be a good one; for another person the same thinking may be entirely wrong. It depends upon the individual -- what they like, what the emotional body emotes."

Gina Cerminara asked Yada about the value of vitamins, etc.

"No, madam. The body is a chemical arrangement of the mind, so if the mind, from the beginning, has been taught to believe (and by 'believe', I mean the person must know as you know automatically when you raise your hand or get up and walk). The subconscious must get hold of it."

"Then it is still theory?" asked Dr. Cruikshank.

"It is, sir, as far as I have been able to ascertain the facts in this case; but it is hard to predict that because a condition takes place once, or twice, or three times, that it will continue to do so -- or that it will cease to do it."

"Can you give one case -- one involving organic structure -- where the type of food just referred to would not matter but any food would do its work? Or if we could know of one instance where a diseased organ was cured -- we physicians would be delighted," said Dr. Cruikshank.

"So, as you Americans say, the proof of the pudding is in the eating?"

"Well, it is only recently that psychology has taken a place in medicine," said Dr. Cruikshank.

"You know, madam (to Gina Cerminara), I do not go in for prediction, or try to be what the good doctor calls facetious -- nevertheless, there is going to come a time when medicine as it is used today will be set aside and all sicknesses, accidents, etc., are going to come under the hand of the educated psychologist, psychiatrist, hypnotist."

"I have been suffering from nervous tension for some years; would you suggest that I use meditation, or hypnosis, for this?" asked Gina.

"Will you excuse me? There is someone else here who would like to speak of that." (Control withdraws).

CONTROL: Professor Alfred Luntz

"Good afternoon. I was listening to the conversation, and this man who stepped out of the boy's body said possibly I would be able to answer your question in regard to your tension. There is one very great asset to being on my side, inasmuch as if you wish to examine a person you can do so without having them remove their clothing and without X-rays and stethoscopes. The psychic eye is indeed a wonderful thing! It would be good for you to have one, wouldn't it, Doctor? For one thing, it would eliminate the use of X-ray. That is not a good ray to use upon the body."

"Is it harmful in cancer cases?" asked Miss Foster.

"Yes, and radium even more so. You have a slight kidney trouble, madam?"

"Not that I know of, though I have wondered about the pain in my back," answered Gina.

"While we believe in the power of mind, we also believe in helping the body to carry on its activity and health by physical methods. Were I you, I would drink considerable celery juice for a time, because you have a tendency to poison in the kidneys, and I think it would be one of the best things to use -- at least a glassful a day, about an hour or so before you eat. And then you want to try complete relaxation. Of course, you may think that you can't find the time to relax, but you had better make the time; because lack of relaxation, tension, can cause all sorts of ills. I think you should lie flat on your back, with your arms crossed gently on your breast; you will relax better. Don't try to blank out your mind, but try to picture beautiful places, or recall beautiful conversations that you have heard. Always appeal to the mind with pleasing pictures. I would not try that sheep-jumping business, though. The picturing is a wonderful thing. Do not for a moment let your mind wander off the pictures you are forming while resting."

"Can they be pictures of a perfectly functioning body?" asked Gina.

"I think it would be best to picture a place where you have been -- somewhere you enjoyed being -- and try to picture it in as clear detail as possible."

"We, sometime in the near future, are going to try another experiment with the boy -- having him talk while in consciousness, retaining his own consciousness while we merely stand on the side and dictate, as we are doing with the dictation of the book now. Do you think that would be wise, Dr. Layne?"

"I think we had better leave the decision with you," replied Meade.

"It would to a large extent eliminate the spectacular, the seemingly strange. Then those who are listening can concentrate on what is being said, not on the particular personality traits, etc."

"It probably would take away a good deal of the interest for some of those listening," remarked Meade.

"Yes -- and I suppose it might prevent some from believing -- they would have no way of telling that it was not the medium himself speaking."

"The brain is a strange thing. Even the best authorities in the study of the brain do not know how it operates. What does this little gathering of cells in the skull do to create what is known as consciousness, or self-consciousness, or life?"

"Could it be like a radio?" asked Dr. Cruikshank.

"That is the closest I could come to it myself, Doctor. Because the nerve ends in the brain, the cells, as physical substance, could not cause a body to walk and talk and move about; but those cells are merely the ends that lead to the mind, of the self, or the consciousness. When an individual becomes unbalanced mentally, it is because the ego, or conscious awareness, or High Self, if you wish, Dr. Layne, has lost contact with that particular wire or set of wires or nerves. In obsession cases, the one who is so obsessed is really put out, cut off, and another ego takes over. Often this is the case in amnesia and your schizophrenia -- split personality. You have many, many entities that are foreign to the body they are trying to operate. It causes extreme excitation of the entire nerve system. This condition of schizophrenia or amnesia can be rectified and made right again by a doctor who knows not only the structure of the body, but also hypnosis."

"Such as Wickland and Dr. Titus Bull?" asked Meade.

"Yes, they did a marvelous piece of service to the few that they contacted in their time."

"The medical profession seems to have learned little for the most part," remarked Meade.

"Yes, it is the same with doctors as with the theological teachers. One of these men will learn that life continues beyond the grave. He will learn that contact can be made with those who have gone on ahead. Up to the time he learns this, he is considered by his colleagues to be a very intelligent individual. Then, all of a sudden, he becomes something of a menace; they say he is 'touched in the head'."

"What do you think of osteopathy?" asked Gina.

"Do you want to know whether I think that it will be greatly used -- more so than now?"

"No, I wanted to know about its value --" replied Gina.

"When a person is sick in mind or body and a doctor comes in whom the individual has faith, he can use almost any kind of treatment and have it effective. Do you agree, Dr. Cruikshank?"

"Yes, within limits."

"Of course -- always within limits."

"I admit I sometimes walk out if I find the patient hasn't faith in me," remarked Dr. Cruikshank.

"That is the best way to do. To have confidence in a person is to be under the spell of that person's charm, their personality; their outward attitude fascinates you and brings calmness to you. I imagine that many patients have given up in disgust because certain doctors were forced upon them. They died of what I would like to call 'doctoritis'.

"I hear a good deal of conversation nowadays about the extravagant cost of going to a doctor, but very little do the doctors say in defense of themselves as to the years of toil without pay of any kind or of such little kind that their life has become a grind; and to become a real doctor, a medical man, it takes years and years of constant and exhaustive study. So, when a medical man attains the state where he can hang out his shingle and put an eye on the sick, he must place himself at high cost in order to catch up with those tiresome, wearisome years. Do you object to that?"

"Would osteopathy help in my case -- or would just the celery juice and relaxing be enough?" asked Gina.

"I would like to say, Madam, but I think it would be better said by a doctor in the flesh. It is good for us to advise where we think the advice is needed and not available on your side, but we would advise that before asking our advice you go to a medical man about it."

"Well, you have the psychic eye, and they have not."

"That is true, but unless you are one of those exceptional people who is willing to place trust completely in what we say, and carry it out, as in the case of the good and honorable Dr. Cayce . . ."

"Oh, then you know of him?" exclaimed Gina.

"We have known him for years and years. Sometime I hope to be able to bring him and have him speak through the boy. Was that what you were going to ask, Dr. Layne?"

"Not exactly, although that is good news. I was going to ask if you could tell us exactly what took place in the Cayce communications," answered Meade.

"This man had a medical-minded spirit guide, but was advised against stating such. Often it has been said that when he went into his trance condition, he used the word 'we' -- in other words, himself and his medical guide on this side."

"Do you mean that his conscious personality outside of the trance state also communicated?" inquired Meade.

"Yes, speaking for himself and also for his guide. That guide only spoke with the voice of Edgar Cayce."

"Were there other entities who spoke through Cayce?"

"He says not."

"Is it possible that the angel Michael communicated, as claimed, through him?"

"Not as communicators as we are now doing; but often when an individual is so sensitive, many minds will communicate with and through him. Sometimes it is not observed, it is not noticed by you on the earth plane."

"Much has been said about the High Self of Edgar Cayce communicating through him, or being somehow in contact with other High Selves," said Meade.

"He was constantly in contact with (if you wish) the High Self of anyone he so desired to get in contact with. He was a highly advanced soul."

"Does the so-called sub-conscious have anything to do in a case like this? It was so stated sometimes," asked Gina.

"Yes, indeed -- because we look at the term 'sub' as not meaning below, but as an expansion (expression as it were) of the consciousness."

"Would it be in order to present to the 'Inner Circle' a request to have Dr. Rathbone come and talk on this subject?" asked Dr. Cruikshank.

"Has not this Dr. Rathbone been over 200 years on this side?"

"Yes, I think so. He lived in Philadelphia, I believe."

"He is a large, heavy-set man. I know who you mean. We shall endeavor to get him to speak to this group. You see, once you come into a seance room, the guides and helpers of the medium get to know those who follow you around. We come in on their 'wave-lengths.' Now I think we will close the meeting. It has been a pleasure to meet you personally, Madam. You are very well known by us. All those who put their hands to this work of trying to awaken the sleepers while they themselves further awaken -- they are doing a great service. Good afternoon." (Control withdraws).

TRANCE LECTURE OF APRIL 24, 1949

PRESENT: Dr. Cruikshank, Mr. & Mrs. E. Rimmer, Mr. & Mrs. Oscar Hansen, E. Clemow, Col. Rahiser, Mrs. Carpentier, Dr. Gina Cerminara, Battell Loomis, Harriet Foster, Irene Probert and Mark Probert and other guests.

CONTROL: Yada Di Shi'ite speaking in foreign tongue - then in English

"Good afternoon. I am very glad to know all you fine people. I am honored always to be here for these little discussions. It may seem that I have taken over from the eminent Lao-Tse, but I have not taken his place. He will speak today at a later time. Now, my friends, there are many things to talk about, and I shall be glad to hear you speak on any subject you choose -- or shall I go on a little bit myself?"

"Please, do!" said Irene.

"There is in your world today a great fear of another worldwide war. We of the 'Inner Circle' ask you -- do not carry this fear with you. It will not be in your time. Physical scientists have reached the stage where they now know that to bring war again upon the Earth would be completely disastrous. The so-called victors would lose every bit as much as the ones they had conquered. The lands and the atmosphere would be so devastated that nothing could live. Also, if they should use the force of sound (which they would in another war), those who did not die under the shocking use of other weapons of war would be absolutely useless for some time -- both to themselves and their captors. Knowing this, the scientific men of Russia and of your country here and of all the civilized world, know the futility, the hopelessness of such action. So, do not be stirred up by the propaganda of the heads, the ones in power. Be calm; face life with courage. Live in brotherhood, knowing that none can harm you.

"The world has not yet by any means attained the knowledge necessary to man so that he can go on to other states of consciousness without taking along his untrained and unhappy frame of mind. Man is not yet nearly far enough on the path of Wisdom. On that ground alone, he will not be destroyed from the Earth."

"Will you tell us for what purpose exactly the flying discs come here?" asked Irene.

"From what I have been able to gather, these are efforts on the part of the Etherians to gather the knowledge of how far man has advanced on the Earth -- what he knows and what he does not know. Always come these intelligences when civilizations have attained a certain growth. Where do you suppose your mystic Orders acquire their advanced knowledge of Earth from? Surely not from any on the Earth plane, but through certain ways and means they acquire it from that great state of consciousness known as the Etheric World. There is the High Etheric and the Low Etheric, just as there is the High and Low Astral. The Low Etheric is the open door, as it were, into the physical world. You might call it the stepping-off place, the place of beginning for the Life Force to take on the substance called matter.

"Now, it is most difficult for me to go into detail on this subject. We are attempting to write this through the boy; but, whether you hear it from us or

read it in the book, we do not ask you to believe it. We ask you only to seek for knowledge for yourself. That is the wise approach to life. Wisdom -- a nice word! But what is it? It is what you think it to be as persons, as individuals. My wisdom may be your folly. So, do not merely listen; do not merely read; do not merely believe without knowing. Try to know. Set aside your books at times. Stop your ears at times and go into the great and wondrous silence. There and there only will you find the answer for yourself, of yourself, to yourself. Now, I am listening; have you any questions?"

"Would you care to say anything about the proposed plan to try clairaudience -- speaking through Mark in full consciousness, rather than in trance?" inquired Dr. Cruikshank.

"I heard Professor Luntz speaking of that the other evening, and I am inclined to agree with you and Dr. Layne. I can well see that it may not be a good thing to do. My friends -- this is the question: Professor Luntz thinks that he may have a good idea in his desire to keep the boy out of trance and merely dictate his thoughts and the thoughts of others to him, leaving him with his own consciousness. I think it may be, in one respect, a good idea, and in another a bad idea. You see, in all these gatherings, in all seance rooms, in all meetings where the physical man desires to talk to the spiritual man, mainly, principally, and in a manner unfortunately, he is looking for phenomena. He is looking for something that will be exciting, pleasing to his emotions. Lastly -- and I do mean lastly -- he would like to have his reasoning power appealed to. If man would set aside his desire to emotionalize himself, would look at things in a little more rational manner -- to reason a situation out logically without putting in the emotions -- then he would learn a great deal. But, as we said here not long ago, so little of the teachings of the great advanced minds have been understood, simply because people have allowed their emotional bodies, selves, to blind them to what is being said and become interested only in the personality that said it. That is unfortunate.

"However, I do not deplore it, much as I talk about it, because what must be, must be; and all of us on all the planes of consciousness can only learn so much at a time. And nobody is to be blamed for not waking to a certain situation, because his time is not yet. So, always have patience, and even if you feel that you are further along the path, do not belittle your fellowman, but stretch out your hand to help him. Be his keeper, but not his jailer."

"What would you say about astrology as a method of gaining knowledge about oneself and one's life plan?" asked Gina Cerminara.

"Astrology today is of course a far cry from what it was hundreds and hundreds of years ago. At one time Astrology and the science of astronomy were one and the same thing. I think the little that is left of it today is still helpful and good for those who so desire to follow it."

"Would you say the same of numerology?" asked Miss Foster.

"I would say the same of anything that brings any degree of awakening -- they are all steps to knowledge."

"I believe Ramon Natalli once told us that on your side you have sixteen 'houses' in your wheel, instead of only twelve as we have," said Irene.

"Ramon Natalli may be working out a system of his own, but I would not like to speak of that; I would prefer that he speak for himself."

"There is a group working on a new method of astrology -- one of them a boy of seventeen, who is also working with the Palomar scientists," remarked E. Clemow.

"My! Your physical scientists are going a little off-key, aren't they? Good! If your scientists would pay more attention to the so-called occult and mystic, they might learn a great deal."

"This group is made up of students of occult science -- a group of Rosicrucians -- though their astrology research is not officially under the Rosicrucian Fellowship at Oceanside," said E. Clemow.

"You know, lady, I have found out that the true scientists are the true mystics; and a great deal of the truth of the physical sciences came first from the philosopher and the metaphysician. But, as I have said, all in its time -- no haste. Life is in harmony, and to be in haste is to be out of harmony with life and causes great tension in the body. Relax -- and, as you Americans say -- 'take it easy'. I can't understand so much rushing; you are going no place.

"Now, I do not like to take up so much time, so I will stop blocking the doorway and let others come through." (Control withdraws).

CONTROL: Professor Alfred Luntz

"I do not know that I have anything of vast importance to talk about this afternoon. I will try to do what your friend, Yada Di Shi'ite tried to do -- to get some questions from you. I spent years in telling people about God and where they would go after death. Of course, some told me where to go, too! Yes, very uncivil. As Lao-Tse says, do not shine your light in the other man's eyes; you will blind him. Shield your light; if he wants your light he will come and ask for it.

"We, of the 'Inner Circle' do not like to carry on lengthy dissertations on Christianity or any other religion, because they all have their faults and all have their good points. The boy here, of course, deploras a lot of things -- but he, too, will grow out of that in time. We have attempted to nudge him a little bit here and there, but we are not always successful. So we like to talk on all kinds of subjects -- then we get a balance."

"Would you like to have us make a list of topics to discuss?" asked Irene.

"You might work up a few topics, and we will do the same. Then we will learn something about all the illnesses of life: you tell me your illness and I'll tell you mine!"

"Would you, please, speak on the subject of reincarnation?" asked Mrs. Hansen.

"A splendid topic! Now, I can give you a lot of my own viewpoints, but please remember that I do not pretend that I can offer you concrete proof of anything. You understand that? Let us, therefore, start off by asking what could be gained

by life as a Cosmic Self or a One, or what could be gained by an individual if there were no such law as reincarnation? That is the first thing to consider. Neither the Great Mind that is referred to in Christianity as 'God', nor any of God's little children gain a thing by entering into any state of consciousness and remaining on that level or dying out from it completely.

"Let us also consider that there is, as far as man is concerned, no such thing as an end to anything. Life is a constant state of change; all things are going through it. Re-embodiment, or reincarnation, does not belong to the physical life alone, or returning to the physical body. Every plane of consciousness that you enter into, you are reincarnating into, into that particular mode of conscious action. You cannot, until you have attained a certain mental state, escape what you call death in that manner. When you have attained this state of consciousness, you then can set aside not only the physical body when you are on the physical plane and go to other planes of consciousness, but when you are on the astral plane and keep knowledge of what you are doing. Because when you get what is called illumination, you know that all life is one. Then you are capable of realizing the continuity of it all.

"Now, you may ask what brings an individual back to the physical plane -- what brings him? Desire. What desire? Desire to know more, something left undone. That something left undone is important to the Ego of an individual, and though he may forget for a great length of time, he will, if he has not yet acquired that knowledge, have to come back and finish the task left undone.

"I have said before that many occult schools teach that desire is a terrible thing. Without desire, my friends, nothing can exist. We merely say, learn to control the desire body instead of letting it control you. But do not try to overcome desires; then you will bring on a terrific psychological block, and that block, if it is not stopped, will bring on death or insanity.

"The Great Master, the Christ, did not have to re-enter the physical-chemical body. He came because he was called to do service to his fellow-man. And so have all the great Teachers that have come to Earth. To do homage to one and not all of them is not a good idea, because all of them taught the same identical things: love, understanding, clean and right living, the continuity of life, the great heritage that awaits man if he follows the proper path, if he does not allow his desire body to entangle and enmesh him so that he loses all conscious knowledge of his own true greatness, his harmonious contact with the great God Force. Do you not think embodiment a wonderful thing?"

"Can you give us any reason for the great amount of talk about the imminent return of Christ -- that is, Jesus, the Christ -- into physical manifestation?" asked E. Clemow.

"Because the world today had a crying need for a leader, for a man who understands life (and of course when I say man, I include woman). No, my good friends -- unfortunately, perhaps, the Christ has already taken a great load upon his back and shall not return -- but there shall come a time when the Christ mind shall take hold of another, as it did of the man Jesus in his time -- and out of your America will come a great spiritual leader. But do you suppose that he will live a marvelous, peaceful life when that does take place? He will be persecuted exactly as was

the man Jesus. Do not fool yourself that the world, en masse, can be 'saved'. You cannot all rise up to Paradise, because Paradise lies in each of you individually. And those who cannot find peace and wisdom in themselves shall forever persecute those who have it."

"And yet this is supposed to come from your plane?" asked E. Clemow.

"Yes, my child -- much that is not true comes from our side, and that is why we continually say you must not accept everything you hear without reasoning."

"Could it be 'colored' by the desire of the instrument being used?"

"Yes. Often when we would like to put forth something in our own manner, our own expression, the mind of the boy colors that which we wish to say."

"What would you say of the Persian Teacher, Baha'ullah? Was he not one of these Christ-minds? His teachings were of world government, general education, brotherhood and fellowship?"

"Yes, seeking to bring heaven upon earth -- a beautiful mission. Yes, all these teachers who teach such things are of the Christ-mind. Then the Christ mind realized that it did not enter into man in vain when it has taught such things."

"You know, when I left the Earth I thought I would not be preaching again, but here I am, at it as hot as ever!"

"Speaking of heat -- would you care to enlarge on the idea of 'hell' and 'paradise'?" asked Dr. Cruikshank.

"When you mention the word heat in connection with hell, I cringe, because it recalls the time when I taught such things as, 'You must repent or you will burn eternally,' etc. Can you imagine a loving God doing such things to His children?"

"Are not heaven and hell within ourselves?" asked Mrs. Rimmer.

"Absolutely -- heaven and hell are within your own self. If you pass over onto the astral side with a terrific desire for drink or anything else, you will carry it with you. And then you will find you have hell enough. That is why we keep saying, 'Control your desires; do not let them control you.'"

"The 'Red Horse' of the Apocalypse?" asked E. Clemow.

"Yes".

"There are certain great killers of man, known as 'diseases'; some of them said to be incurable. There is a certain group working on what has only lately been realized to be a disease also. This group has been able to bring about cures without medicine or any material means; what would you say of this? -- what is the method of healing?" asked Col. Rahiser.

"I do not know that I recognize the specific disease you mention, but I can say this -- there are not diseases, but only disease. The others are all modi-

fications of the same thing. Let me put it this way: The so-called sub-conscious mind has been talked about endlessly -- but we are of the opinion that there is no such thing as the 'sub-conscious'; there is only consciousness. It has often been said, 'You are where your mind is.' You do not walk around in time and space; you walk around in consciousness. So it is my belief that this thing known to psychologists as the 'sub-conscious' can be, has been and must be tapped by physical man to aid him in what he does; for it knows all. It can create whatever vibrations are necessary to cure a physical body. And why? Because these vibrations change the molecular action of the physical body, the atomic structure of the physical body. In hypnosis, when a patient is put into trance and told that his illness will not return, it is not done like that. Using hypnosis for therapeutic reasons, it does not work like that. It changes the vibrations -- And how? The mind works up what I like to call stresses in the glandular system of the body, and these stresses change the chemical composition of the glandular system -- so that they supply the proper nourishment and chemicals for the body.

"One can use self-hypnosis as well as having it used by another. There is nothing mysterious about it. Did not the Christ say, 'Physician, heal thyself.' You must find the proof of these things in yourself. Have I at all answered your question? If not, I would be glad to have you come again and speak more. I would like to talk to your group, if you think it would be helpful."

"What do you think of the theory of Coue?" asked a guest.

"Coue was a great man; he had ideas -- but I believe that he got most of his ideas from the teachings of Yoga and the occult in general. Unfortunately, he tried expounding his theory to people who knew not what he was talking about."

"He cast his pearls before swine?"

"Yes, and most of what he got in return was grunts."

"Well, my friends, I shall go now, and God be with you, as He always is. Fear nothing -- for you, you are the conqueror! You are the master! Good afternoon." (Control withdraws).

CONTROL present, very emotional: "I am Robert McCormick. Please, do tell my wife not to go on the way she is. I can't stand it, I can't stand it! The plane crashed -- we were a mess, a damnable mess. My baby, my baby! Tell my wife not to worry, or the baby will die. Tell her I love her, I love her so very much. Please tell her not to cry! Thank you, thank you, if you will tell her this." (Withdraws).

(Note: Robert McCormick was the husband of a girl whose aunt had written to ask Mark Probert to try to get some word as to whether the plane of which he was the pilot, and which had never been found, had really crashed. His wife, an expectant mother, was in a very sad mental state because of her grief and uncertainty. The above message was transmitted to the young widow.)

function of the same thing. Let us put it this way: The so-called sub-conscious mind has been talked about endlessly -- but as far as the question that there is no such thing as the 'sub-conscious' there is only suggestion. It has often been said, 'You are where your mind is.' You do not walk around in this and that, you walk around in consciousness. So it is my belief that this thing known as psycho-logic is the 'sub-conscious' and has been and must be regarded by physical and to aid him in that he does not know all. It can create whatever vibrations are necessary to cure a physical body. And why? Because these vibrations change the molecular structure of the physical body, the atomic structure of the physical body. In hypnosis, when a patient is put into trance and told that his illness will not return, it is not done like this. Using hypnosis for therapeutic reasons, it does not work like that. It changes the vibration -- And that the mind works up what I like to call hypnotism in the glandular system of the body, and these vibrations change the chemical composition of the glandular system -- so that they supply the proper nourishment and chemicals for the body.

"One can use self-hypnosis as well as having it used by another. There is nothing mysterious about it. Did not the Christ say, 'Hypnotism, dear thyself.' You must find the point of these things in yourself. Have I not answered your question? If not, I would be glad to have you come again and speak more. I would like to talk to your group, if you think it would be helpful."

"What do you think of the theory of 'hypo' caused a guest."

"One was a great man; he had ideas -- but I believe that he got most of his ideas from the teachings of Yoga and the occult in general. Unfortunately, he tried expanding his theory to people who knew not what he was talking about."

"He says his people believe nothing."

"Yes, and most of what he got in return was trouble."

"Well, my friends, I shall go now, and God be with you, as He always is. Your nothing -- for you are the something! You are the nothing! Good night!" (Continued elsewhere.)

COMMENT: present, very emotional. "I am Robert's Mother-in-law. Please, to tell my wife not to go on the way she is. I can't stand it. I can't stand it! The plane crash -- we were a team, a fantastic team. My baby, my baby! Tell my wife not to go. Tell her I love her. Tell her I love her. I love her so very much. Please, tell her not to cry! Thank you, thank you, if you will tell her this." (Withdraws.)

(Note: Robert's Mother-in-law was the husband of a girl whose aunt had written to ask that Robert be put to rest with her to whether the plane of which he was the pilot, and which had never been found, had really crashed. His wife, an experienced mother, was in a very sad mental state because of her grief and uncertainty. The above message was transmitted to the young widow.)